VOL. 10 JANUARY, 1967 NO. 9

Happy New Year To All Our Members

Annual Meeting

New Bern Lodge of Perfection No. 6
Monday Night, January 9, 1967
8:00 P.M.

—Refreshments—

Business—Election of Officers in
New Bern Consistory No. 3

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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NEW BERN SCOTTISH RITE BODIES
New Bern, N. C. 28561

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

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New Bern, N. C. January, 1967
Vol. 10 No. 9

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master	Charles T. Potter
Senior Warden	W. L. Adams
Junior Warden	Harvey Daniels
Orator	Frank Noble
Prelate	Leslie L. Parker
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	R. L. Pugh
Ass't. Secretary	C. A. Seifert
Master of Ceremonies	J. W. Brewer
Expert	N. M. Baxter
Ass't. Expert	C. Neil Vester
Capt. of the Host	M. D. Opphile
Tiler Emeritus	Bradley Hanff
Tiler Emeritus	J. C. Barker
Tiler	S. E. Pittman
Trustee	Harry Lipman

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Senior Warden	Charles T. Potter
Junior Warden	S. Frank Noble, Jr.
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Almoner	W. C. Chadwick
Treasurer	Wallace Jones
Secretary	R. L. Pugh
Ass't Secretary	C. A. Seifert
Master of Ceremonies	Cliff Heath
Expert	R. D. Shinkle
Ass't. Expert	W. W. Midgette
Standard Bearer	W. H. Scott
Guardian of the Temple	William R. Waters
Tiler Emeritus	W. B. Hanff
Tiler Emeritus	J. C.Barker
Tiler	S. E. Pittman
Trustee	C. L. McCotter

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1st Lt. Commander	Paul Vogan
2nd Lt. Commander	Howard B. Constant
Chancellor	R. D. Shinkle
Orator	J. W. Brewer
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	R. L. Pugh
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Turcoplier	W. L. Adams
Draper	Charles T. Potter
1st Deacon	Neil Vester
2nd Deacon	C. W. Heath
Bearer of Beausant	J. R. Chadwick
Bearer of White Standard	C. T. Midyette, Jr.
Bearer of Black Standard	Reynold S. Davenport
Lt. of Guard	S. Frank Noble, Jr.
Sentinel Emeritus	W. B. Hanff
Sentinel Emeritus	J. C. Barker
Sentinel	S. E. Pittman
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Preceptor	N. M. Baxter
Chancellor	J. R. Chadwick
Minister of State	Frank Noble
Prelate	Marion D. Opphile
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Registrar	R. L. Pugh
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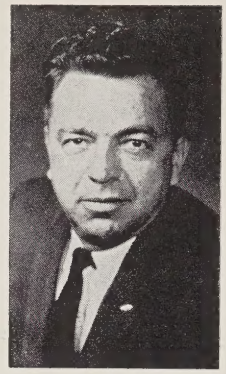
Expert	W. H. Scott
Ass't. Expert	George Lingman
Captain of the Guard	Oscar Kafer, III
Tiler	S. E. Pittman
Tiler Emeritus	W. B. Hanff
Tiler Emeritus	J. C. Barker
Trustee	Harry MacDonald

Bagpipe Skirls

Dear Brethren,

'Tho it's been said many times, many ways — HAPPY NEW YEAR! The Bagpipe has made a resolution. Have you? His intent is to keep you smiling throughout the year — or at least, once a month. Please be co-operative. Smile often. It makes you feel better. And, who knows when you'll be on Candid Camera? It will be better to be caught with a smile on your face.



Let's see what you'll do on this first one.

A little boy with a terrible toothache went to the dentist to have the bad tooth removed. When the painful operation was over he asked the dentist if he could have the tooth.

"What do you want the tooth for?" asked the dentist.

"I'm gonna take it home, fill it with candy, and watch the darn thing ache," replied the lad.

"Linwood, you're a pig," said the boy's father on seeing him take the baby's candy. "Do you know what a pig is?"

"Yes, sir," answered the boy, "a pig's a hog's little boy."

What this country needs is better other drivers.

Time may heal wounds but it doesn't do much for the wrinkles.

If you're going around in circles, maybe you're cutting too many corners.

A man begins cutting his wisdom teeth the first time he bites off more than he can chew.

A mother listening to her sleepy little daughter saying her prayers was quite astonished when she heard the following:

Now I lay me down to sleep
I pray the Lord my soul to keep,
When he hollers let him go
Eenie, meenie, miny, mo.

Little Alice, for the first time, saw a mother cat carrying her baby kitten by the nape of the neck. "Shame on you," she said angrily. "You ain't fit to be a mother. You ain't hardly fit to be a father."

I did it again last night,
I know I'm in a rut;
I missed an opportunity
To keep my big mouth shut.

Those things that come to the man who waits seldom turn out to be the things he's waiting for.

Science today
Has made kids germproof.
Now let's see it
Make 'em squirmproof.

Most people can and do read the handwriting on the wall. Where many of them fall down is in refusing to believe it.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

And now, my friends, my New Year's wish for you — "May bad fortune follow you all the days of your life and never catch up with you."

Your piper,
Paul Stevens, 32°

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

WE NEED YOU ACTIVELY!

You have often heard the question "What is Scottish Rite Masonry?" There are many articles written for your enlightenment on this subject but ultimately we must all concede the answer is Y-O-U.

There are thousands of Y-O-U involved in Scottish Rite Masonry and approximately 4,500 in the New Bern Bodies. Collectively you are members, but has it ever occurred to you THAT MASONRY NEEDS YOU AS AN ACTIVE INDIVIDUAL? Yes, we urgently need your active participation if you have been taking it easy.

Scottish Rite brings together qualified Master Masons from recognized Lodges everywhere into one stimulating fellowship, dedicated to the spiritual truths, great principles and philosophies of life on which integrity and character depend.

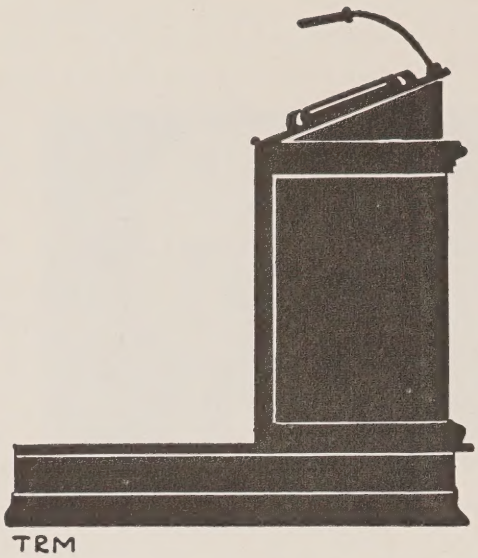
Unfortunately, death depletes our ranks averaging six (6) a month. Promoting membership in Scottish Rite is not only of prime importance to each of you but is vital to our well being and existence. If the immeasurable influence of Freemasonry is to continue, it must be by the combined efforts of all.

Y-O-U value your membership in Scottish Rite! Why not give your Blue Lodge friend or relative the same opportunity? Invite him to become a 32° Mason too! Be his sponsor and present his petition at the Spring Reunion.

LET'S BUILD A LARGE SPRING CLASS
BEGIN NOW!

We have selected the above from the "Scottish Rite Torch" with a few changes. It was written by Ill. Brother John Vesey, 33°.

Ass't. Secretary



From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

IS YOUR AIM IN LIFE GOOD ENOUGH?

If history repeats itself, people of thousands of years hence will be judging us, as we do our ancestors, by our middens and our monuments — by the things we discarded and by the things we revered as the most choice symbols of our civilization and culture. We might also be judged by the things we did and the things we did not do.

It has always been my contention that we all have a purpose in life — an opportunity to do interesting, worthwhile things and to be of service to humanity in every possible way. There seem to be so many important things to be done and so little time to do them that I am reminded of Thomas Edison's statement, "The world is so filled with interesting things to do that the longest human life could not exhaust more than a small fraction of them."

Without a definite purpose or clear objective, we would be wasting our time as well as our life. The earlier we choose the work we want to devote our life to, the better we will be. However, our work as well as our purpose should be chosen with intelligence and preparation, with training and education.

Education is the enlargement and enrichment of the mind and causes one to have vision and capacity for thinking. Training and preparation are the process of making the mind a more effective machine for doing a specified kind of work.

It has been said that an educated mind is a necessity. If it were within our power and necessary for us to sacrifice one or the other, I believe a trained mind would be more advantageous. There is so much real hard work to be done in this world, in our purpose for existence, that only those who have fitted and trained themselves to do some of it can really expect to fulfill their purpose and to reap God's richest reward.

An education is a wonderful thing, but it means little if we fail to recognize its true purpose; to lend vision, power and guidance to a mind trained to do one useful thing exceedingly well. There are some people who do not understand this purpose and have a positive objection to associating with capable, intelligent people — people who are willing to serve and work for the good and welfare of others. Why is this? This is an old inevitable question — yet, no one seems to have the answer. Can it be jealousy, hatred, spite — do all of these things enter into it? Is it wrong to be able to serve and help others and to think for yourself? How long can an organization survive without understanding and the willingness to accept the good instead of the evil.

Do you know of a greater purpose in life than to serve humanity? Many years ago the coat of arms of the Prince of Wales bore this motto: "I serve." What a remarkable motto, especially for anyone who professes to be a leader. We do not dispute the fact that a leader is a ruler, but he is also the servant of his people.

The motto of our life should also be "I Serve." To serve God who created and preserved us, to serve our neighbors, knowing that by doing so we serve our God as a living sacrifice. To go all the way in faithful and loving service towards all humanity should be without a doubt the greatest aim in anyone's life.

We need not be puppets — but with a trained mind and a direct purpose we will find strength and grace in our hearts to do our work well and whatever burdens we may be called upon to endure we can face them with patience and with a peaceful mind.

—The Masonic Chronicler

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SCOTTISH RITE FELLOWSHIP

By the time the membership will have received this issue of THE BAGPIPE, they will also have received a letter from the Sovereign Grand Inspector General in North Carolina, Most Worshipful Brother James G. Johnston, 33°, and mailed from the Scottish Rite Office in the Valley of New Bern. This letter from the Inspector General describes the Scottish Rite Masonic Fellowship Foundation in North Carolina, its purposes and its methods of financing.

The Foundation each year awards one fellowship to a graduate of an accredited college or university in North Carolina who desires to pursue postgraduate work in The George Washington University in Washington, D. C., in the School of Political Science. Application blanks are forwarded each year to the various schools and universities in North Carolina, and during the Annual Communication of the Grand Lodge of North Carolina, the Board of Directors of the Foundation meet to consider the applications and to make the award. The award is good, as has been stated, for one year of study leading to the master's degree, and it is valued at $2800. The successful applicant agrees only to continue his career in the field of governmental service, federal, state, or local.

At the present time the Foundation corporate sum has not reached the point where the interest derived annually from it will make the full payment of $2800 to the successful applicant. For that reason, therefore, Scottish Rite Masons throughout North Carolina are making every effort to increase the amount of the sum. It is to be hoped that the response to the Inspector General's request will be a very worthy one.

Perhaps the brethren would be interested in reading a letter just received from the last recipient of the Foundation Fellowship and who completed the requirements for his master's degree at George Washington University in September of 1966. This letter is from Mr. Dailey J. Derr, who is now continuing his studies even further in the Law School at the University of North Carolina in Chapel Hill. His letter is such an interesting one it is quoted in full for your information:

Mr. Robert L. Pugh
Executive Director
The North Carolina Scottish Rite Masonic Foundation, Inc.
P. O. Box 1701
New Bern, North Carolina

Dear Mr. Pugh:

I sincerely apologize for not writing to you sooner. The Masters Degree was awarded to me by the George Washington University on September 30, 1966. In receiving this degree I feel that not only was this a personal achievement, but also a fulfillment of the confidence that you and the foundation have placed in me.

Without the additional amount of the fellowship award granted to me last April, I would not have been able to complete the program at George Washington until next January. I am truly grateful that through this increase I was able to complete the degree as soon as possible. I have told you in previous correspondence how much this fellowship program has meant to me. I cannot put in words an adequate expression of how much your generosity, confidence, and inspiration have meant to me. Through this fellowship many doors to opportunity have been opened to me, and I hope that even more boys will be available in the future to make use of this in the service of government.

At the present time I am studying law at the University of North Carolina, in order to further prepare for a career in the public service. I have in previous letters explained this to you.

I miss the positions I had with the Federal government and all the opportunities to broaden myself that were available to me in Washington. It truly was a great source of satisfaction to work under Senator Erwin's patronage and in the Executive Office of the President. I plan to either return to the Federal government or stay in North Carolina working for our State government once I have received the law degree.

In fact I am thinking about transfering to law school at George Washington after this year and working for the Federal government while going to law school. I am borrowing money to go to law school at Carolina, and for this reason I am, at least, giving serious thought to going back to work in Washington to finance law school.

I do feel that it is good for me to be back in North Carolina so that I may get caught up with what is going on in the State.

I hope to get together with you and the other men on the Board sometime soon so that I may personally tell you what the fellowship has meant to me. I deeply regretted the fact that I was unable to attend your meeting in Winston-Salem last spring.

By the way I would like to let you know that Mr. Farrington and my deans at George Washington were extremely nice and always eager to help me in any way.

I would appreciate hearing from you.

Sincerely,

Dailey J. Derr
415 N. Columbia Street
Chapel Hill, N. C.
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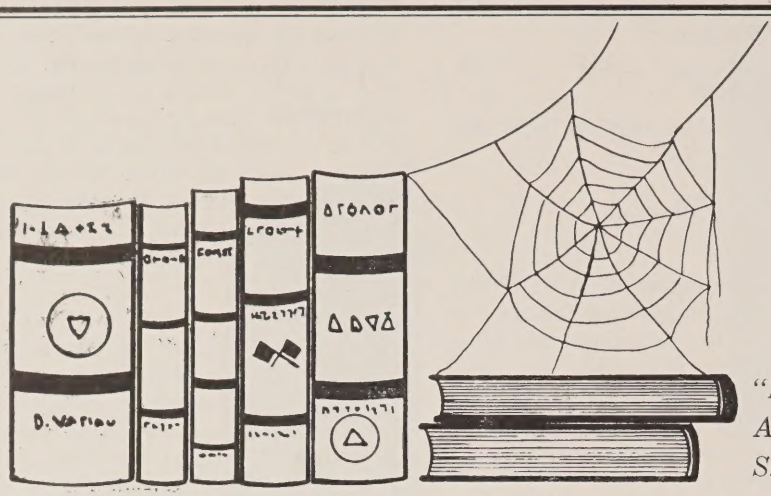

TEMPLE TOMES

"IT IS THE GLORY OF GOD TO CONCEAL A THING: but the honor OF KINGS IS TO SEARCH OUT A MATTER." (*Prov.* 25:2)

In the twenty-third degree of Scottish Rite Masonry we see that the robe of the High Priest of the Tabernacle is of blue, a symbol of Righteousness, and of the heaven above. King David wore three robes, the priestly robe of blue, the Kingly robe of red and white linen of innocence. The father of the "Prodigal Son" clothed him in "the best robe" of kinship. Boaz's robe was a symbol of both King, (which he was) and Kinsman-Redeemer. The Roman soldiers stripped Jesus and placed on him the red robe of Kingship, while at His crucifixion He wore the seamless linen robe of innocence, of which our seamless lambskin apron is a symbol.

In the near east of Bible times, the robe was a common article of dress, and highly utilitarian.

Out of this ancient past we have a letter about a robe, or cloak which an humble man lost.

From the guardroom of an ancient fortress on the sea-coast near Tel Aviv, an interesting letter has come to light. It is 25 centuries old, and the earliest Hebrew letter known.

It is scrawled on a broken piece of pottery, the writing material most readily available to ordinary folk. Papyrus was difficult to come by, and expensive too. On the other hand, any village street or rubbish dump was littered with broken shards of pottery. It was easy to step outside and pick up up a postcard. The famous Lackish letters similarly found in a guard room are of this order.

At any rate, seeking to file a complaint with the commander of the local garrison, a poor peasant in the reign of the good King Josiah, seven centuries before Christ, picked out a suitable piece of eathernware and inked his troubles upon it. There are 14 lines of script, and the scholars have so far succeeded in making sense of only seven of them. The indecipherable lines contain a Hebrew word previously unknown.

The successfully translated lines run as follows: ". . . and he took the cloak of your servant. I finished . . . my harvest . . . took the cloak of your servant . . . and all my brethren will witness on my behalf, those who harvested with me in . . . and my brethren will witness on my behalf, truly I am innocent of any guilt . . . my cloak . . . and I shall fulfill the prince's. . . ."

Alas for the poor harvester's cloak. There is no doubt about the general purpose of the letter. Someone by legal process had made away with a poor man's most precious and necessary possession. It was, moreover, a vulnerable possession.

On the Black Obelisk of Shalmaneser the attendants of Jehu wore knee-length garments with a fringed edge which envelops the body completely. Such were the cloaks of the Hebrews, and little was worn beneath them. But obviously they were not a working dress, and

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under the hot harvest sun would be laid aside. Hence the opportunity for confiscation by some disgruntled creditor. Night comes and the poor harvester looks for the garment which covered him from the night's chill, only to find it gone.

The little idyll called the Book of Ruth documents the situation. The kindly Boaz lay covered by his cloak at the end of the heap of corn in the fields of Bethlehem. Ruth, who claimed his protection in her widowhood, crept secretly under the ample edge of the garment at his feet. Awaking at midnight, the startled farmer found her there. "Who are you?" he asked. "I am Ruth your maidservant. Now spread your cloak over your maidservant, for you are a near kinsman. . . ."

Hence the humanity of the law for debt. A cloak could be named as a guarantee, but if claimed in forfeit by the moneylender, it was to be returned at sunset. "If he is a poor man you must not sleep in the cloak he pledges. Return it to him at sundown, that he may sleep in his own cloak and bless you. It will be credit for you with the Lord your God." So runs Deuteronomy. The law is even more vividly expressed in its earliest form: "If you take a fellow-countryman's garment in pledge, you must give it back to him at sunset, for that is the only rug he has, the mantle for his body. What else can he sleep in? If he cries to me, I will hasten to his cry for I am pitiful." Without the cloak a man was said to be naked.

Hence the poor peasant's plea in the recently discovered letter. The creditor had obviously disobeyed the Law of Moses. Josiah's day was a time of great religious reform and a fervent returning to the traditions of Israel. Hence, no doubt, the confident approach of the poor man to the local prince. It sheds a mellow light on Josiah's own goodness. It also shows that in Josiah's reign the power of Israel had been thrust through the coastal plain, a widening of frontiers of which historians were previously aware. It is another tidemark in the ebbing power of the Philistines, whose high flood in Saul's day had filled the mountain valleys.

Wherever the tires in the affairs of men, ebb and flow, constantly we must know that our robes of innocence, kingship, priesthood and utilitarian wear are symbolized in the lambskin apron of Masonry, and may never be lost in life or in death.

Tom McCrea

THE SUPREME COUNCIL

November 28, 1966

Illustrious Robert L. Pugh, 33°
Secretary, Scottish Rite Bodies
Corner Hancock and Johnson Streets
P. O. Box 1449
New Bern, North Carolina 28560

Dear Brother Pugh:

Thanks very much for your fine letter of November 19, 1966 telling me of the splendid Reunion which you have just closed with 129 Masters of the Royal Secret and in addition to that interesting bit of news I was delighted to note what you said about the family group of six sons of Brother Wilbur C. Parker, all being in the same Class. That is wonderful! Your story beats the one I saw in Corinth, Mississippi recently — there were five Bass brothers in the Class. They took a picture with that group, and, also, a separate one with the Governor of the State of Mississippi, Brother Paul B. Johnson, 32°, and I am going to have those pictures and the picture of the Parker group all in the February 1967 issue of The New Age. That will give the Brethren all over the whole Jurisdiction something to talk about, and I hope that they will emulate the same example that you and Brother Arthur Shook, 33°, established.

These family groups are growing in popularity. I have noticed several of them lately, but not in as large numbers as were in these two cases. There was another family group of a father and two sons, which you mentioned in your letter. These three groups ought to start a real trend in the family groupings in Scottish Rite Classes.

With warm personal regards and best wishes,

Sincerely and fraternally,
Luther A. Smith

Jather McLawhorn, 32°, K.C.-C.H., passed away on December 8, 1966 and was buried in Vanceboro on Sunday, December 11th.

Brother McLawhorn was raised to the sublime degree of Master Mason at the Vanceboro Lodge #433 and was made a Master of the Royal Secret or 32° on November 22, 1934. Several years later on October 17, 1961 he was elected to receive the Investiture of the Knight Commander of the Court of Honour by the Supreme Council. Brother McLawhorn served for many years as Master of the Tenth Degree. In this capacity he performed beautifully as he did in every other Masonic trust imposed upon him.

Our deepest sympathy goes to the members of his family.

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LIGHT AMIDST THE DARKNESS

By Clyde McCarver, 32°, K.C.C.H.
Wilmington, N. C.

An ancient prophet frames the hopes of the eternal years in his immortal words: "The people that walked in darkness have seen a great light." Regardless of how any of our religions speak to the needs and souls of men, here is the greatest need: to see the light amidst the darkness of a troubled world!

Did you ever witness a doctor unwrapping the eyes of a cataract patient after the operation? There is anxiety and hope written on the very brow of such a patient. Every muscle is tense; every nerve seems strained by anxious waiting! This is the perfect example of a world waiting the coming of the "Light of God." While these words are uttered by a prophet, they are the hymn of the faith of all mankind everywhere. It is expressed at this Season by hymn, cantata, and messages of hope and faith. It is amazing how this simple text fits the need of every age. It does so simply because every age has the same longings: light! We all hope that out of the pit of confusion that so often in our world there might come some ray of light.

Earth stands in need — not of a greater brain, nor courage — (these standing alone) but of seeing God and realizing man's dignity and destiny. The competition is very real in the area of force, brain power, and courage; but, it is only as the sons of men see the light amidst the darkness that the heartthrob of thrilling hope comes fully. It is the warmth of this light which thaws the coldness of the world that is so evident today. It is the assurance that somebody knows and cares, that we all need.

Most of us really believe in two worlds: the one in which we live and the "future world". Plato held that in the unseen world there was a perfect pattern of everything, and that the things of this world are but shadows of the eternal patterns. He would maintain that all earthly goodness is but the imperfect copy of reality. He had a part of the truth in his philosophy! The great problem confronting men today is how to get out of the shadows into the light of eternal truths. A little boy was sent into the darkness of the porch to pick up the bottles of milk. He expressed anxiety and fear of the darkness! When his mother reminded him that he need not be afraid of the darkness for God was with him, the little fellow expressed an abiding feeling of even the most sophisticated of us all: "But, I want somebody with me whose got a face!" This is the groan of the anguish of the world — an expressed need to see the face of God! — a knowledge of the ways of God — a true knowledge of the designs on the trestleboard of life.

Rev. Clyde G. McCarver, 32°, K.C.C.H.

Ah, but if we had but the eyes to see it, "The Heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." This is the expression of the mind of God — reality in the midst of shadows. He leads men from the shadows into the real world which Plato and the prophets dream about. We may be assured that God is with us; but we may also know that His face is recognizable. This requires a sensible soul. Many will be observing this season in a multitude of strange ways! — toys of violence; "men of distinction"; "the perfect hostess" etc. The songs of the angels of "Peace on Earth" have a hollow ring today!

Masonry has an obligation to awaken the conscience of the nations! We claim to have desired more light. We must never allow man or nation to forget that it has a soul! Masonry must stop being "all things to all peoples"! She must show the world what it means to have experienced light in the midst of darkness. We may have to be hanged on a "cross" as a result of daring to be a continuing "incarnation" — of proclaiming "God with us."!

A breath of kindness and a spirit of charity has come into the world with this Season; rebuking us when we fail, but making glad the heart when we reflect the "light." Although Masonry has not subdued the world, it continues (when at it's best) it's pervasive work, it's quiet mission. Because the real tenets of true Masonry are of God, they will utimately triumph. "The kingdoms of this world shall become the Kingdoms of God . . .".

"The people who sit in darkness have seen a great light!" Walk in that light as you see the light. Behold! God goes with you.

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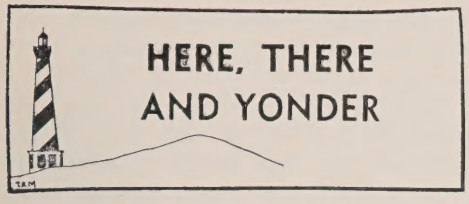

WHAT WERE YOU LOOKING FOR?

Ed Blair, 33°

Now that we have returned home and to our work after Reunion of the Scottish Rite Bodies; **I ask you, what were you looking for? What did you expect?** I ask this question, not only to those brethren who were coming back to participate in the various Degrees, but also to those brethren who just came back, and to those candidates who came for the first time.

The answer to this question would prove interesting indeed. Surely, the Masonic Fraternity is one of the fairest flowers found in all of the gardens of this earth. The fragrance of this flower has the sunshine of fellowship, the dewdrops of charity and love. Yes, many came back for the fellowship with the brethren. History records also nothing more beautiful than a Reunion of those brethren who labor together to demonstrate and portray the various Degrees of the Rite, that others may see and know the lessons involved.

George Washington once made the statement that, "He was led to petition Free Masonry because he had noted the noblest men of Virginia were members of the Fraternity, and because of the favorable opinion formed through contacts with other Masons wherever he traveled." **What were you looking for?** Was it really to become a part of a beautiful and noble fellowship? Or because others that you knew had taken the Degrees and out of curiosity you wanted to do the same. No man has taken our Degrees without feeling inwardly that he was moving upward and

Ed Blair 33°, Havelock, N. C.

outward, into a nobler and higher relationship than he had been before. **What were you looking for?** Scottish Masonry is judged by what others hear and read about it. Our members come to us because of actions which seem to prove, that what is said about us is true; we have a heritage to maintain, my Brethren.

I became interested in Scottish Masonry because of others who had been and seen the glorious lessons portrayed in the Degrees. I was told that Scottish Masonry had much to offer and that I would enjoy it. Yes, I was even told, that if I did not feel that I had been helped, that they would pay for it or my money would be returned. After the 4th Degree, I had forgotten the offer given to me. My mind was set on what would come next; I had already been lifted within, to correspond with that which had been given me, without. **If you want to be helped, my brethren, you can. If not, even though you attain the 100th Degree, you can not.**

It depends upon you. What were you looking for? I can say with all of the sincerity that I can command, the lessons are there; the atmosphere, the beauty and the meaning are given. The rest depends upon you.

Fortunate are those petitioners who have learned about Scottish Masonry from close friends and associates. Even more fortunate are those, whose Fathers, Grandfathers, Brothers and Sons, who led the way, for others to come. I was greatly pleased in this Reunion that my son saw fit to attain the 14th Degree. It is my sincere hope that he will ask for more.

Scottish Masonry as an Institution, promises its candidates nothing. But if each one of us who has seen the Degree's, does his part to make Scottish Rite Masonry what he expected it to be for himself; our movement will become all that we expected it to be.

Scottish Masonry, then, can promise nothing but she returns with interest; compound interest, if you want it to, all that we commit to her care.

WHAT WERE YOU LOOKING FOR? WHAT DID YOU EXPECT?

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DOWN ONSLOW WAY

Reynold Davenport, 32°, K.C.C.H.

Most of the Masons who have become members of the Scottish Rite since 1960 are not aware of a particularly fine thing that our New Bern Bodies have done for suffering humanity. These members, and our older members as well, may be interested in knowing that something we did several years ago continues to be an invaluable boon to humanity.

During the mid-fifties we purchased a deep therapy X-ray machine which was installed in Kafer Hospital in New Bern. The primary purpose of this machine is the saving of life by X-ray treatment of deep-seated cancer. In cases of incurable cancer the machine is used to prolong life and to substantially reduce pain. When Kafer Hospital became East Carolina Baptist Hospital our machine remained in place and in constant use. But late in 1959 the Baptists closed the hospital and the deep therapy machine was idled. This loss of deep therapy treatment in the area created a serious inconvenience for many patients. Too, idleness was bad for the machine itself, a finely-calibrated instrument subject to damage from atmospheric changes. Inasmuch as Craven County Hospital was then only in the planning stages, and it being desired that our machine should continue to benefit those who needed it so badly, it was decided to relocate the machine in one of the cities within the jurisdiction of the New Bern Scottish Rite Bodies. A seventeen-man committee was formed to study all proposals and the committee was empowered to make a final decision. All of us in Onslow-Lejeune were proud and happy when the committee decided on January 27, 1960 that the machine would be located in the Onslow Memorial Hospital in Jacksonville.

Not only was the machine itself moved to Jacksonville, but most of the lead lining for the walls, ceiling, and floor was moved with it. Even the lead-filled door to the deep therapy room was brought to Jacksonville and visitors to Onslow Memorial will see the original bronze plaque still on that door, which is inscribed as follows: "This installation is an expression of Freemasonry's concern for the relief of suffering humanity. It is made possible through the

REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

therapy. It requires very little maingenerosity of New Bern Consistory No. 3, Ancient and Accepted Scottish Rite of Freemasonry."

We are told that this installation would cost, at current prices, thirty-five to forty thousand dollars. It is probable, then, that Onslow County would not have this facility available to its people had it not been for the generosity of Freemasonry.

We had no radiologist in Jacksonville in 1960 so a New Bern radiologist, Dr. William M. Bell, for a while divided his time between New Bern and Jacksonville in order that the machine might remain in operation. Now Dr. T. P. Moore is full-time radiologist at Onslow Memorial and averages three or more deep therapy treatments daily. When the planned-for new and larger hospital is erected here, and as more specialists in the various fields of medicine are attracted to the area, and as our population continues to grow, it is expected that the need for deep therapy treatment will steadily increase.

Dr. Moore tells us that this type of machine is the workhorse of X-ray tenance and is capable of reaching any deep-seated cancer. The machine is also valuable in the treatment of bursitis.

Such an investment as this, says Dr. Moore, is well worthwhile if it saves even one life. He knows of thirty or more people alive today because they were treated by this machine — people who would have died had they not received deep therapy treatment, here or somewhere. The machine's value in palliative therapy is likewise tremendous. As one example, when cancer spreads into the bones it almost always occasions severe pain. For some reason, not yet known to medicine, deep therapy greatly reduces pain arising from cancer of the bone.

When you consider that the average patient requires fourteen to sixteen treatments on a daily or an every-other-day basis, then you can readily visualize the tremendous advantage in having a deep therapy machine available near the patient. Were it not for the machine at Onslow Memorial patients in Onslow County would be forced to travel a minimum average of eighty round-trip miles for each treatment, with all the additional discomfort and expense thereby incurred.

Dr. Moore and the hospital staff are proud of this machine. We in Onslow-Lejeune are proud of it. Every Scottish Rite Mason can be proud of this wonderful investment in the interest of relieving human suffering.

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FROM UP THE NEUSE

By John D. Charlton, 32°

This article will be a report on what I think is a very significant happening in the Masonic life of all Master Masons living in the area embraced by the Lenoir County Scottish Rite Club and areas adjacent to it. St. John's Lodge No. 4 and Richard Caswell Lodge No. 705 have entered into a joint sponsorship of a Chapter in the Order of De Molay. There is great excitement among the brothers who are actively engaged in the organization of the chapter and I write this to you Scottish Rite Masons who may not have been in lodge recently so that you may catch a glimpse of the same excitement, and indeed to York Rite Masons as well for I have appreciated your comments on past articles very much.

What indeed is this endeavor? It is one of Master Masons all, uniting to be of service to the young men of their community in a way that will pay innumerable dividends. However, this undertaking will not be successful unless it has the continued support of many Masons, willing to give of themselves in service. I have been asked by many Masons in times past "What can we do as Masons except attend lodge?" Brother, here is your opportunity to put to work the many virtues and philosophies you have learned in the various branches of Masonry, as well as your own particular talents as a citizen in your community. Won't you read the October, 1966 issue of "The New Age", which was dedicated to the Order of DeMolay and with this inspiration present yourself to be of service to this endeavor. With flourishing chapters in Havelock, Jacksonville, and New Bern, we "From Up The Neuse" vow to make DeMolay flourish in this area once again.

JOHN D. CHARLTON, 32°,
Kinston, N. C.

LETTER FROM THE MASTER OF THE TWENTY-FIRST DEGREE

During the last Reunion the Master of the Twenty-First Degree, Brother John G. Ormsby, was unable to fill his customary position because of his absence from the country. Brother Ormsby had been in Libya to assist in the planning and opening of an American-type department store using American fixtures and American merchandise. This is quite a unique experience, yet it was one for which Brother Ormsby was eminently qualified. He had served many years as manager of the J. C. Penney stores, with extended periods of service in New Bern and more recently in Fayetteville where he retired in early 1966. It is quite a compliment to Brother Ormsby's ability as a manager that he was sent abroad on such an interesting mission as this. The letter that he has written is so interesting, and is full of so much information it is thought the brethren would enjoy having it in its entirety. Brother Ormsby's permission has not been requested for its use, yet it is felt that certainly he will have no objection to it being disseminated among the brethren. The letter follows:

Dear Lottie and Bob:
Dear Friends:

Esther and I left New York October 30, bound for Tripoli in far off Libya, a mere 6000 mile journey. Neither of us had ever taken a flight over the ocean, so we were naturally apprehensive, to put it bluntly, we were scared to death.

To our surprise, the flight was just routine, and in five hours we were in Madrid. Although we had left New York at 6:30 P.M., due to change in time, as we sighted Lisbon, dawn was just breaking. After a short stop in Madrid we left for Tripoli and in something less than two hours we were there, and the time was 11:00 A.M., the 31st of October.

The Libyan airport was like no other airport we had ever seen. Here we had our first glimpse of Arabs in their native dress. They are called barracans and consist of over-sized sheets wrapped around them in a manner I cannot describe, but they are well covered, es-

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pecially the women, all of whom you can see is one eye.

Through narrow, crude roads, lined with olive and eucalyptus trees, we took off for Tripoli, about twenty miles away. What a ride, dodging donkeys, pedestrians, goats, camels and thousands of small foreign cars, all of whom seemed to be in a big hurry. Our chauffeur was one of the hosts of our trip, Rafiq Sharif, and H. H. Whited, an engineer from the States who has been in Libya for six years.

In due time, and thanks to Allah, we arrived at our hotel, the Casino Uaddan, a typical Near East hotel with spacious halls; fourteen foot ceilings and enough unusable space to make twice the number of rooms. The bath room is very modern, and complete with bedette.

Von Rommel spent some time in this hotel when he was waging desert warfares against Field Marshall Montgomery and General Patton. The hotel has a gambling casino and very excellent dining rooms. I have never seen such service as you get in this dining room. The head waiter seats you, and hands you your menu and writes up your order; a second waiter accepts order, hands it to a third waiter who carries your order to the kitchen. The third waiter brings food on serving cart, second waiter removes the food from serving receptacle, being sure to remove all bones from meat, fish, etc., before serving to you. Third waiter then stands around at your beck and call. Most waiters are at least trilingual and some speak four or more languages. Limited to just "southern" we've developed complexes.

The food is excellent, though quite different from Eastern North Carolina. In a week we had ventured to eat anything on the menu, and are finding it all good, although I'll admit that I certainly would appreciate a dish of collards and dumplings, especially since the frost has nipped the collards. Corn bread is non-existent here.

Tripoli dates back to six or eight centuries B.C. Part of the old walls still stand, but to break up this antiquity, American oil people arrived about eight years ago and started paying royalties to the Libyan government of over two million dollars per day. Contrast this figure with six million dollars, which was their annual budget prior to discovery of oil and you can just imagine the results.

The town of Tripoli has a growth comparable to some areas in our West when gold was discovered. Scarcities have developed and prices sky-rocketed. Some land that was bought for fourteen cents per square meter has sold for as high as fifty dollars a square meter. Many millionaires have appeared on the scene. New buildings are going up every where, and costs are sky-rocketing. The Libyan pound is worth $2.80 in our money, but it requires about a Libyan pound to buy equivalent of one dollar's worth in the States. Libya produces practically nothing, so most every thing has to be imported, and import duty of goods into Libya is 25%.

There are now over 250,000 people

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Left to right: John W. Ruhsam, Vice-President; Joseph C. Parker, President; P. T. Lancaster, Orator; Leroy H. Price, Secretary-Treasurer.

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in Tripoli and over 70,000 cars. Try to imagine 70,000 cars, the drivers of very few which are experienced, and crowd these cars an very narrow, and very rough streets which were donkey and camel routes a few years ago, and you can see what confusion exists.

Small shops and bazaars have sprung up every where, but all of them are very small, in fact just holes in the walls. Government figures just released, say there are 5,678 licensed traders and retailers in Tripoli.

Into this situation Esther and I were summoned by the I. E. S. C. to help Messers Sharif, Whited and associates plan and open an American type department store, using American fixtures and American merchandise. Another store in downtown Tripoli is impossible, and impractical, because space for a store is just not available and parking space is more scarce than in any downtown area in America.

The principals wisely selected an area in the midst of residential area where most Americans live. While the space is very small by our standards, it will nevertheless be the largest in Tripoli.

A trade delegation from the States has been to Tripoli, trying to build more trade between the United States and Libya. The great trouble lies in the fact that Libya has scarcely anything to export, while America has everything.

Last Tuesday night we were guests at an Embassy cocktail party, and were invited to Thanksgiving dinner at the home of the American minister in charge of economics. We had to decline as we had accepted a previous engagement.

Wednesday, we had lunch with American Attache, and his wife, Mr. and Mrs. Howell Teeple, together with a lovely American couple from Texas.

Saturday night, we accepted an invitation to dinner at the home of Jim Currie and wife. We had a wonderful evening with Jim and his wife. They had two other couples from the States also. Jim Currie is from Burlington, N. C. He is a friend and classmate of Jim Fogleman, our son-in-law.

Everyone has been very nice to us. It is a great experience, and I'm sure we will remember it very vividly as long as we live.

Our future plans call for stops at Cairo, Beirut, New Delhi, Singapore, a visit with Connie in Perth, then back to Singapore, Tokyo, Honolulu, then a visit with Pete in Seattle; then home.

We are both hale and hearty, and hope everyone and everything at home is fine.

Our best,
Esther and John Ormsby

FATHER AND TWO SONS RECEIVE DEGREES FALL REUNION 1966

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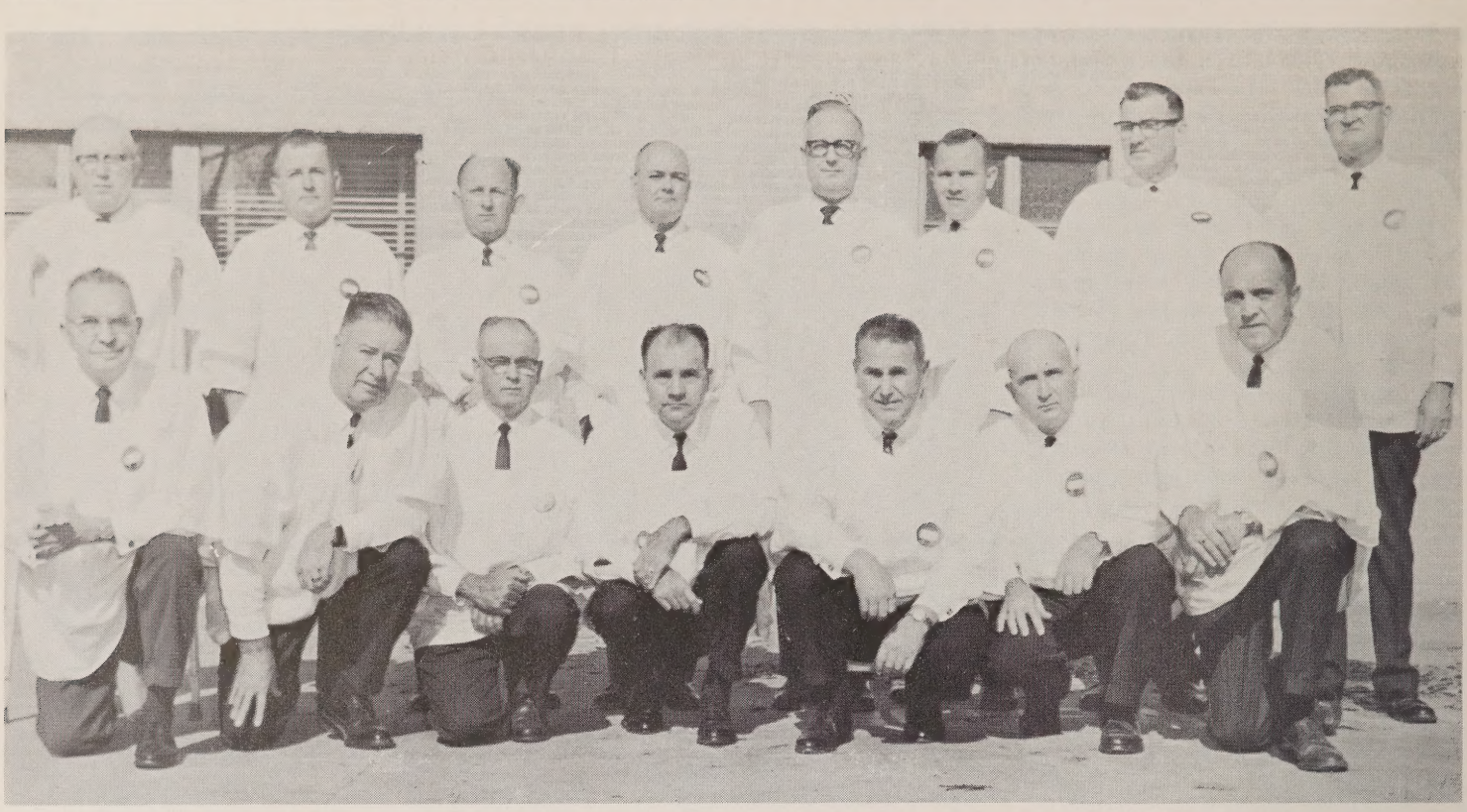

CANDIDATES FALL REUNION 1966 — who are members of Enfield Scottish Rite Bodies 4° through 18° and members of New Bern Scottish Rite Bodies 19° through the 32°.
Left to right, kneeling: E. L. Washburn, Steve Atwill, Edgar Batchelor, Albert Rabil, Henry B. Johnson, R. C. Davis, G. W. Landis. Standing, left to right: Seth J. Currie, William A. Robinson, J. R. Morris, Harvey C. Roberts, Clarence L. Willoughby, Wilbur W. Griggs, Jr., Marshall S. Parvin, Sr., and Woodrow M. Gay.

CANDIDATES' WIVES ATTENDING FALL REUNION 1966

Left to right: Mrs. J. R. Chadwick, Hostess New Bern Consistory No. 3, Mrs. Jack Rose, Mrs. Calvin Johnson, Mrs. Robert Massie, Mrs. Billie B. Dickey, Mrs. John R. Edwards, Mrs. Phyllis Kent, Mrs. Lola Robinson, Mrs. Abbie Peppers, Mrs. W. C. Dunigan, Mrs. Curtis Forehand, Mrs. Stanley Gillikin, Mrs. Durwood Bizzell, Mrs. Guion Springle, Mrs. Ted Atkins, Mrs. W. Monroe Willis, Mrs. Floyd Stevens, Jr., Mrs. William D. Sugg, Mrs. Wayne D. Anderson, Mrs. Harry Brickhouse and Mrs. C. A. Seifert.

SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting Thursday night Nov. 10, 1966 at "Tetterton's Restaurant" Plymouth, N. C. where a delicious chicken dinner was enjoyed.

The following members were present: G. R. Leggett, Sr., President; Wilmer C. Chesson, Secretary; Harrison Phelps, Bryant Harris, Hallet Davis, and Jack Latham.

Our next meeting will be on Dec. 8, 1966, place to be announced.

Into the lives of some simple shepherds had come a marvelous experience. They had felt the inspiration of the world's first Christmas. They had received tidings of Jesus' birth from an angel. They had gone to Bethlehem and their eyes beheld Mary and Joseph, and the Babe in the manger. The romance of the nativity held them in a strange fascination. They were filled with wonder and awe.

Now it is all over. No longer may they tarry at the manger. The bleating lambs call them back to their accustomed task on the hillside. The shepherds returned.

You and I are in the position of these shepherds. We are men to whom a divine secret was revealed on Christmas Day. We have lived over again the glorious holiday with its round of services, reunions, rejoicings. Now we are back again at the old routine. The Christmas tree, once splendid, has been stripped of ornaments and consigned to the flames. The decorations are packed away for use another year.

Oh, with what expectancy did we await Christmas! For weeks we were planning and shopping. How thronged the stores! How gay the shop windows! How crowded the thoroughfares! Now it is only a memory. Like the shepherds, we have returned. We have taken upon the old lines humdrum, irksome, monotonous.

Every great emotion is apt to be followed by sharp reaction. There is no more excitement. The ecstasy fades. The romance dies. The enchantment is gone. Supreme exaltation leaves a sense of futility, a feeling of emptiness. We descend from the mountain height into the low valley.

I discover here the reflection of a profound experience in human life. A poet says "Heaven lies about us in our infancy". God is so real to these little ones. They so artless, so innocent, so trustful. How implicitly they believe in Santa Claus. They are so free from care. No worry has written its mark on their faces. But alas, with years the outlook often changes. Brought face to face with sordidness and greed, with intense selfishness, with the struggles and temptations that beset life, they lose their high idealism. They lose the sense of wonder, awe, expectancy. Enthusiasm wears off. I have seen men grow cold and harsh and cynical who started life full of buoyancy. Wordsworth knew this experience and writes it down in graceful rhythm:

"Shades of the prison house begin to close upon the growing boy,
But he beholds the light and whence it flows,
The youth still is nature's priest, and by the vision splendid
Is on his way attended.
At length the man perceives it die away
And fade into the light of common day".

This is the supreme tragedy in life's experience — the drift from God, the gradual loss of high spiritual purpose revealed in the pathetic lament:

I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

The problem with most of us is how to keep the spirit of Christmas, how to capture and carry over the Christmas spirit into the new year? We dare not linger amongst the Christmas trees. We must face the stern calls of life. But we must never lose the simpleheartedness of the child. The shepherds had caught this secret. They returned glorifying and praising God. They carried over the atmosphere of radiant joy and gratitude into the drab routine of the shepherd life.

So must we if we would find happiness. The same unselfish sharing which gave Christmas its attractiveness will bring blessing to the new year. You can never make a happy new year for selfish people because the very essence of happiness is unselfishness. Happiness always comes as a by-product of service.

It is generally conceded that the "Scottish Rite" is a good institution that makes for welfare, and therefore Masons ought to throw their influence on its side. Very good, but there is a stronger ground. Masons themselves need "Scottish Rite" work for its reaction on their own religious life. The man who fails to identify himself with "Scottish Rite activities" is missing something. We need "Scottish Rite service" for our own happiness.

Live to serve should be our motto for the year before us. If a man make choice of anything less than service, be he King or peasant, the decision can only bring disillusionment and disappointment at the last.

Wilmer C. Chesson, Secretary

LENOIR COUNTY SCOTTISH RITE CLUB

The Lenoir County Scottish Rite Club met on December 7, 1966 at 7:00 p.m. at Barbecue Lodge. After enjoying a delicious meal, club officers for 1967 were installed by the outgoing Chairman, John D. Charlton. Officers for 1967 are: President, Robert V. Dawson; Vice-President, Robert J. Whitfield; Secretary-Treasurer, W. Ray Futrelle.

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Plans were discussed for a Ladies Night in January. New members joining the club were Henry Howell, A. L. Whaley, Jr., Marvin Kornegay, R. C. Wall, and James Smith.

W. R. Leggett, Secretary-Treasurer

MARTIN COUNTY SCOTTISH RITE CLUB

The regular meeting of the Martin County Scottish Rite Club met at Town & Country Restaurant Wednesday night, November 9th, at 7:00 o'clock. There were eleven present.

After a delicious meal we signed up several prospective candidates for the reunion next week, to be held in New Bern.

After appointing a nominating committee for next year the meeting was adjourned.

Very truly,
W. M. Tetterton, President
J. T. Griffin, Vice President
T. M. Britton, Secretary-Treasurer

MARTIN COUNTY SCOTTISH RITE CLUB

The Martin County Scottish Rite Club met December 7th at Town & Country Restaurant, for their last meeting of the year. We had ten members present.

After nominating the officers for the ensuing year, the meeting adjourned at 9:00 o'clock.

Very truly yours,
W. M. Tetterton, President
J. T. Griffin, Vice-President
T. M. Britton, Sec.-Treas.

OCRACOKE ISLAND SCOTTISH RITE CLUB

The Ocracoke Scottish Rite Club held a meeting on Friday evening, Oct. 7, 1966 at 7:30 P.M. at the Pony Island Restaurant, with eleven members present.

The meeting opened with the Invocation by Bro. T. H. House.

New officers were voted on and elected for the coming year, and club dues collected. Bro. Benjamin O'Neal was elected to serve as President, Bro. Chris Gaskill as Vice-President, and Bro. Harvey Wahab as Secretary-Treasurer.

A pleasant fellowship was experienced and the meeting closed.

Fraternally yours,
Felix A. Fleig

ONSLOW-LEJEUNE SCOTTISH RITE CLUB

The Onslow-Lejeune Scottish Rite Club held a meeting on Monday, December 5, 1966 at 7 p.m. at Horne's Restaurant.

Brother Frank Smith presided and Brother George Roberts, Sr., gave the invocation.

The minutes of the last meeting held October 31, 1966 were read. The Secretary-Treasurer made his report for 1966 and advised that funds currently on hand, less collections for 1967 dues, amounted to $71.52. According to the Club By-Laws, all funds remaining after necessary expenses have been paid, other than amount for dues collected for the ensuing year, will be donated to charities selected by a vote of the members present at the last meeting of the year. A motion was made, seconded and carried that we divide the $71.52 equally between Oxford Orphanage and Masonic and Eastern Star Home.

Brother Jesse Vail gave a brief report on the November Scottish Rite Reunion in New Bern. Five new Scottish Rite Masons were recognized and welcomed as members of our Club.

The following officers were elected to serve for the year 1967: Brother Frank A Smith, President; Brother Russell O. Baker, Vice-President; Brother Earl F. Manning, Secretary-Treasurer.

At the conclusion of the business session and dinner, Brother Smith introduced our speaker for the evening, Brother Ireland S. Upchurch, Assistant Superintendent of Onslow County Schools.

Brother Upchurch gave statistics on the public school system in Onslow County and North Carolina. The data included historical, current and future trends in the educational field and facilities required to support the needs.

Brother George Roberts, Sr., gave the benediction and the meeting was closed.

Richard C. Paschall, Secretary

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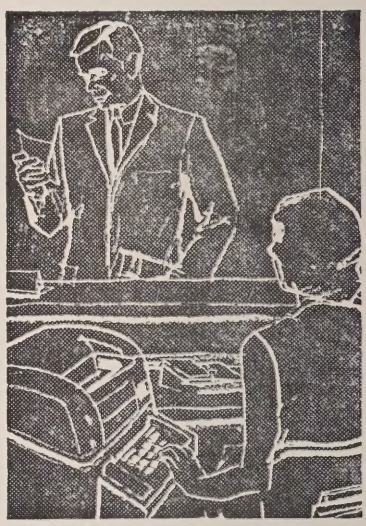
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NEW BERN, N. C.

November 21, 1966

Bobbie Jefferson Dennis Memorial Class
New Bern Scottish Rite Bodies Fall Reunion 1966
c/o Mr. C. A. Seifert
Box 1449
New Bern, N. C. 28560

Dear Brethren:

With great joy we receive your voluntary gift of $51.00. We acknowledge your gift as the strength of the life of Oxford Orphanage. Because of your love, we can continue to expand the opportunities for training our children into productive citizens. The entire history of our great old Orphanage has been made possible by gifts such as yours. Each year we can receive the children from their tragic need, and yet each year we graduate others to be responsible citizens. All of the long life of our activities is dependent upon the fidelity of your gifts.

Please come and visit Oxford Orphanage, for you will see a beautiful old campus being transformed by a modern building program, but preserving its natural setting, and filled with children who are anxiously waiting to share the beauty and joy of their lives with you. A warm wholesome welcome always awaits your visit.

Sincerely and fraternally yours,
OXFORD ORPHANAGE
A. D. Leon Gray, Superintendent

Hq., 7th Marines
Regimental Aid Station
c/o Fleet Post Office
San Francisco, Calif. 96602
Oct. 13, 1966

Bro. Charlie Seifert, Secretary
Valley of New Bern
New Bern, N. C. 28560

Dear Bro. Charlie:

My good wife back in Pensacola, Fla., forwarded my dues notice for the year of our Lord 1967, and lest I get "lost in the Moors" or more ideally here in Chu Lai, Republic of South Viet Nam, "lost in the jungle or rice paddies", I'm forwarding my dues, plus money for the Almoners Fund.

We have a Square & Compass meeting here twice monthly, but the sniping Charlies have kept me off the roads after dark, hence I've not yet attended. I have only 1 other brother Mason here with me and we have vowed to attend before he leaves in March.

If the scholarship fund is open this year, and you would notify me, I would like to donate a sum to that cause. As you well know, only Catholics and Budda believers are active in this country, and we must try to keep the young man in school for government to counteract this spread!

Please forward my card for 1967 to my home address listed below:

4901 Kinnear Avenue
Pensacola, Florida 32506

Your cooperative consideration is appreciated.

Fraternally,
Seth W. Foster

October 8, 1966

Good Morning Bro. Charlie!

Greetings, from the land of contrasts.

Here we are in Monrovia, Liberia, on the N.W. coast of Africa with the Army Map Service.

My job is to furnish air support to the field survey parties of the 72nd engineers.

The flying in this country is a bit rough due to the weather and the lack of navigation aids, but it is a definite change and a challenge.

My lovely wife, Lucy, is here with me and we expect to stay for about three years. Our four sons are all grown up now and on their own, so we decided it was time for us "Old Folks" to have another go at seeing the world before retirement.

We met so many wonderful people during our six years in New Bern, it was kind of hard to leave. But we seem to be running into more and more every day right here in Africa. They must be everywhere!

Please say hello to everyone for us and lots of the very best to you and yours.

Sincerely and fraternally yours,
A. G. Lloyd, 32°
A. G. Lloyd, (Civ. Pilot)
72nd. Eng. Det.
A.P.O. New York 09155

Dear Mrs. Chadwick,

Thank you so much for being so nice and sweet to us while we were in New Bern this week. I enjoyed every minute that we were there and you went all the way to make our trip a very pleasant one, and one that we'll never forget.

I appreciate all that you did for us. We wouldn't have missed it for anything.

Thank you again.

Best wishes always,
Ramona Willis

Elliston, Va.
Nov. 29, 1966

Mr. C. A. Seifert, 33°
New Bern Consistory
New Bern, N. C.

Dear Bro. Charlie,

Almeda and I arrived home all OK after a wonderful visit at home and having a real pleasure attending your Fall Reunion. It is always delightful to see these beautiful Scottish Rite degrees exemplified by the Brethren of New Bern Consistory. They do the work more beautifully than any place I have ever had the pleasure of seeing. Congratulations to New Bern Consistory for having such superb talent and wonderful Scenery and Efficient Stage Crew and directors. It is inspiring to anyone to see.

I look forward to visiting with you kind Brethren as long as our Good Lord will permit me to go there for your reunions. I certainly will be present for your future reunions.

With our personal best wishes to you and your family and all the fine Brethren of your Consistory and wishing all a

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Merry Christmas and a Happy Prosperous New Year.

Thanks again.

Fraternally yours,
Robert Turner Waters

November 21, 1966

Dear Mrs. Chadwick,

I just wanted to express my thanks and appreciation for the wonderful time you made possible for me while in New Bern.

My husband was very inspired with the degrees and is thankful that he had this opportunity to become a member of the Scottish Rite. It was a great honor for him and we are both very proud.

You are a lovely person and made a wonderful hostess. I shall never forget you and the wonderful time I had in New Bern. I am looking forward to seeing you again and hope to see some of the other nice ladies I met.

Thank you again from the bottom of my heart.

Yours truly,
Mrs. Joseph D. Hill

In Memoriam

When the last feeble steps have been taken,
And the gates of the Lodge shall appear.
And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious,
Will be plain and clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way.

James Wetherington, 32°, Ernul, N. C.	**Dec. 3, 1966**
Franklin Glenn Almon, 32°, New Bern, N. C.	**Dec. 7, 1966**
Jather McLawhorn, 32°, K.C.C.H., Vanceboro, N. C.	**Dec. 8, 1966**
John Cleveland Combs, 14°, Columbia, N. C.	**Oct. 25, 1966**
Charles Wayland Spruill, 32°, Windsor, N. C.	**Nov. 2, 1966**
John William Curl, 32°, Littleton, N. C.	**Nov. 24, 1966**

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Robert Mohler, 32°.....Vice-President
Ashley G. Leggett, 32°.....Secretary-Treasurer

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Hermit Layton, 32°.....Treasurer

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Howard B. Constant, 32°.....Secretary-Treasurer

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Chris Gaskill.....Vice-President
Harvey Wahab.....Secretary-Treasurer

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Earl F. Manning, 32°.....Secretary-Treasurer

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George C. Buck, 32°.....Secretary-Treasurer

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George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

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J. G. Proctor, 32°.....Vice President
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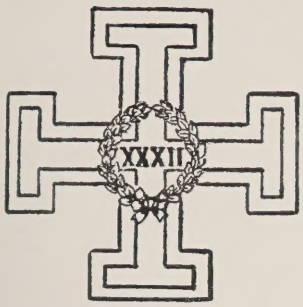

	Fees	Dues
Lodge of Perfection	$ 60.00	$ 4.00
Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory (Including subscription to Bagpipe)	30.00	2.00
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year_____, $ 25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix _____ 19_____
New Bern Council of Knights of Kadosh (City or Town) Date
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No._____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____ Hat Size _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles?_____.
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has?_____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____ Zip Code _____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
Masonic Temple, New Bern, N. C.

PETITION SECURED BY_____

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ANNOUNCING OUR SPRING REUNION

APRIL 11, 12 and 13, 1967

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